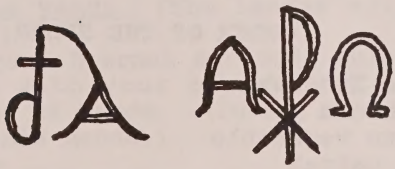
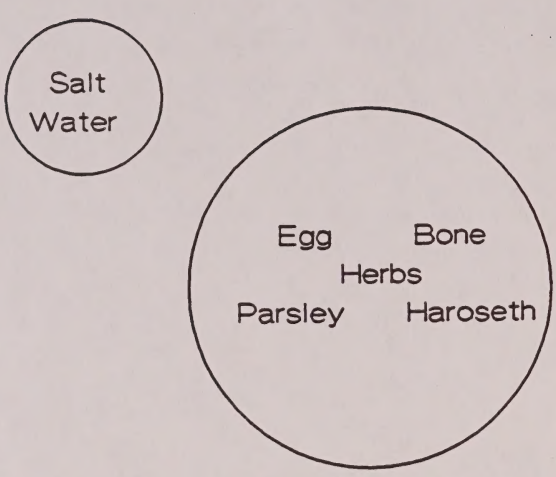
PASSOVER HAGGADAH

Dignity/Atlanta
1st MCC of Atlanta
All Saints MCC



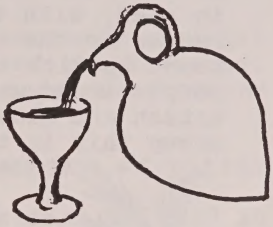


ORDER OF THE SEDER

1. Recite the Kiddush
2. Wash the hands
3. Eat a green vegetable
4. Break the matzah
5. Recite the Passover Story
6. Wash the hands
7. Say the blessing of the matzah
8. Eat the bitter herbs
9. Eat the bitter herb and matzah
10. Serve the Festival meal
11. Eat the Afikoman
12. Say the grace after meal
13. Recite the Hallel
14. Conclude the Seder

(After all have taken their places, the mother lights the candle using the following prayer:)

Mother: Blessed are you, Eternal our God, Ruler of the Universe, who has sanctified us by your commandments and command us to kindle the festival lights. May our homes be consecrated, O God, by the light of your countenance, shining upon us in blessing and bringing us peace.



1. The Kiddush (The wine is blessed with the following prayer:) **Leader:** Together with Jews everywhere, we celebrate tonight the eternal story of the Jewish people, forever linked with peoples' divine passion for justice and human liberty. We shall drink the first of four cups of the Passover Seder -- to Liberation. We begin with the holiday sanctification, the Kiddush. (Lifting the wine).

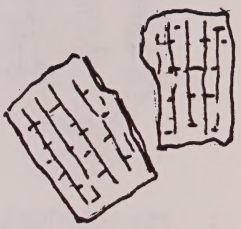
Blessed are you, Eternal our God, Ruler of the Universe, who chose us from all people and exalted us among all nations, by making us holy with your commandments. With love you have us the festivals for happiness, holidays and seasons for rejoicing; as this day of the Feast of Matzah, the season of our freedom, which is a holy assembly, in remembrance of the going out of Egypt. For you have chosen us from all peoples to make us holy with Your Festivals, with love and favor, in joy and in happiness. Blessed are you, who makes holy Israel and the festival seasons. (Serve the wine.)
Group: Blessed are you, Eternal our God, Ruler of the Universe, who has given us life and sustenance and brought us to this happy season. (The wine is now drunk.)

2. The Washing of the Hands (The leader will do a ceremonial washing of the hands.)
Leader: Blessed are you, Eternal our God, Ruler of the Universe, who has hallowed us with your commandments and commanded us concerning the washing of hands. (During this prayer, the leader has washed and dried his hands.)

3. Eat a Green Vegetable (Even before the Exodus from Egypt, our people each spring celebrated creation and the mystery of life.) **Group:** Blessed are you, Eternal our God, Ruler of the Universe, Creator of the fruit of the earth. (Dip the parsley into the salt water and eat.)

4. Breaking of the Matzah

Leader: Now I break the middle matzah and conceal one half as the afikoman. Later we will share it, as in the days of old the Passover offering itself was shared at this service in Jerusalem. Among people everywhere, sharing of bread forms a bond of community. For the sake of our redemption, we say together the ancient words which join us with our own people and with all who are in need, with the wrongly imprisoned and the beggar in the street. For our redemption is bound up with the deliverance from bondage of people everywhere. (Leader breaks middle matzah and hides it.)

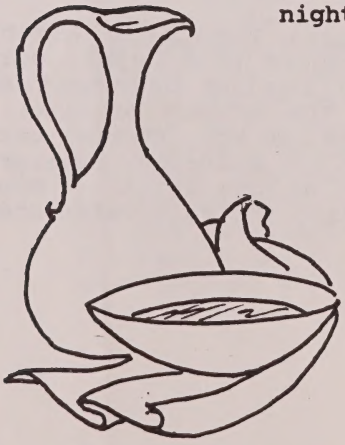


Group This is the bread of affliction, the poor bread,
which our ancestors ate in the land of Egypt.
(Open the door and continue together.)
Let all who are hungry come and eat.
Let all who are in want share the hope of Passover.
May all who struggle for freedom
come and share our spirit.
As we celebrate here,
We join with our people everywhere.
This year we celebrate here.
Next year in the land of Israel.
Now we are all still bound.
Next year may all be free.
(Close the door and continue.)

5. The Passover Story

Leader: Even the youngest among us notices this flat bread among the symbols of the Seder. It is unleavened bread, called matzah. Now let the youngest ask the Four Questions, about the differences that mark this night.

Youngest: Why is this night different from all other nights?
On all other nights, we eat either leavened bread or matzah; on this night--only matzah.
On all other nights, we eat all kinds of herbs; on this night, we do not dip herbs at all; on this night we dip them twice.
On all other nights, we eat in an ordinary manner; tonight we dine with special ceremony. (The leader gives the answer. During the recitation, the second cup of wine is blessed, distrubuted and drunk.)



6. Wash the hands (With the following blessing, the leader washes his hands.) **Leader:** Blessed are you, Eternal our God, Ruler of the Universe, who made us holy with your commandments, and commanded us concerning the washing of the hands.

7. Blessing of the Matzah
Leader: Blessed are you, Eternal our God, Ruler of the Universe, who brings forth bread from the earth.
Group: Blessed are you, Eternal our God, Ruler of the Universe, who made us holy with your commandments, and commanded us concerning the eating of matzah. (Break the matzah and distribute. By tradition each piece of matzah may be no smaller than an olive. All eat a small portion, reserving the remainder for later.)

8. Eat the Bitter Herb (Dip the bitter herbs in haroseth saying:)
Group: Blessed are you, Eternal our God, Ruler of the Universe, who made us holy with your commandments and commanded us concerning the eating of bitter herbs. (Eat.)

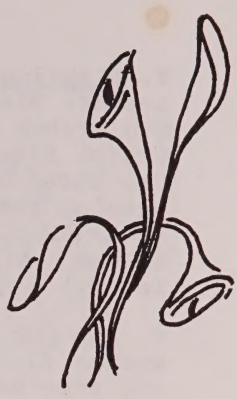
9. Eat the Bitter Herb and Matzah (Make a sandwich of bitter herbs and matzah and say:)
Group In remembrance of the Holy Temple, we do as Hillel did in Temple times; he put matzah and bitter herbs together and ate them as a sandwich, in order to observe literally the words of the Torah: "They shall eat it, the Passover, with matzah and bitter herbs."

10. The Festival Meal (Everything served is to be eaten. That which is not is burned.)
Leader: A toast of thankfullness to us.
Group: to where we've each come from
to where we're each going and how we're changing
to being where we are and who we are
to what we can share
to what we cannot share--yet.

(SHULHAN OREITH: The meal is served. It is customary to begin the meal with hard-boiled eggs flavored with salt water. This was the practice in Roman times. The egg has come to be symbolic of new growth, of new life, of hope. The roasted egg on the Seder plate has come to represent the ancient Temple service in Jerusalem.)

11. Eat the Afikoman (Toward the end of the meal, the children look for the afikoman, which the leader has hidden. Since neither the meal nor the Seder can be concluded before some of the group has eaten a piece of afikoman, whoever finds the afikoman may demand a reward. Noting is eaten after the afikoman, so that the matzah may be the last food tasted -- this "holiest" of breads is the dessert of our Passover seder.)

12. Say the Grace After Meal (Pour a third cup of wine but do not drink as of yet.)
Leader: Blessed are you, Ruler of the Universe, who feeds the whole world in your goodness, blessed are you, who feeds all. (Raising the cup of wine) Blessed are you, God, Creator of the Universe, who brings forth from the earth the fruit of the vine. (All sip part of the wine.)



Group: Tonight we feasted on an abundance of food. Tonight we feasted with a community. We dedicate this cup of wine to those who cannot feast in the hope that next year there will be an abundance of all things for all peoples. (All sip part of the wine.)

Leader: (A cup of freedom has been set for Elijah at our Seder table. Traditionally, it is believed that Elijah, who never died, visits all of our Seder tables as the messenger of freedom. Open the door.)

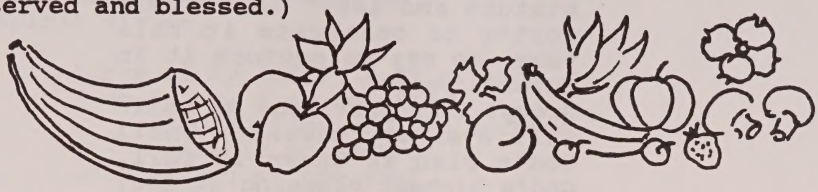
May all who are hungry come and share our meal; may all who struggle for freedom come and share our spirit. (Close the door.) We no longer find it necessary to glorify one man or one woman as the sole messenger of the freedom that is to come. We have attempted to create spaces for all of us to serve as 'Elijahs' for each other -- to lead and prepare others, to teach and educate others in the fundamentals of the new age approaching us. All of here tonight are prophets, leaders, messiahs, and teachers. (All finish the third cup of wine.)

Group: Let us praise God of whose bounty we have partaken and by whose goodness we live. Through God's kindness, mercy and compassion, all existence is eternally sustained. God is forever faithful. The Eternal's surpassing goodness fills all time and space.

Blessed be God and blessed be God's name. Blessed are you, Eternal our God, Ruler of the Universe, who sustains the whole universe in your goodness, with grace, with loving kindness and mercy. God gives food to all, for God's mercy endures forever. God's great goodness has never failed us with sustenance; may it never fail us, forever and ever, for the sake of God's great name. It is Yahweh who provides for all, preparing food for all the creatures whom God created. Blessed are you, Eternal our God, who provides food for all.

We thank you, Eternal our God, for the goodly land which you gave to our ancestors; and for bringing us out of the land of Egypt; and for your grace which you have bestowed upon us; and for the food which we eat; with which you nourish and sustain us at all times, daily and at every season and at every hour.

Give thanks to the Eternal, for God is Good, and God's mercy endures forever. You open your hand and satisfy every living thing. Blessed is the one who trusts in the Eternal. The Eternal will bless the people with peace. (The fourth cup of wine is now served and blessed.)



Group: Blessed are you, Eternal our God, Ruler of the Universe, creator of the fruit of the vine. (It is probably at this point in the Seder service that Jesus Christ instituted the Eucharist. Listen now to this reading from St. Paul.)

Group: We dedicate the final cup of wine to our hopes and dreams for the future.

We dream of a world not threatened by destruction.

We hope for a time when Jerusalem will be a beacon of brotherhood and sisterhood, free from hate and division.

We dream of a world in which Jews and all other peoples are free to be themselves; in which the freedom of the individual is as important as the freedom of the community.

We dream of a world at peace.

13. Recite the Hallel (This section consists of several Psalms -- which for our service has been shortened. Hallel means literally "Praise God".)

Group:

Praise the Eternal, all nations, for great is God's mercy towards me for God's mercy endures forever. (repeat the underlined words where indicated ....)

The faithfulness of the Eternal is with us forever; for.... Give thanks to the Eternal for God is good; for.... Let Israel say, that .... Let those who revere the Eternal say, ... Give thanks to the Eternal for God is good. Give thanks to the creator of all, to the one who made the heavens with wisdom, for .... To God to smote Egypt through their first born and brought Israel forth from among them, for .... To God who led the people through the wilderness and gave us land as a heritage, for .... To God who remembered us in our lowliness and redeemed us from those who oppressed us, for .... To God who gives food to all, give thanks to the God of the heavens, for ....

Blessed are you, Eternal our God, Ruler of the Universe, for the vine, for the fruit of the vine, for the produce of the field and that precious, good and spacious land which you gave to our ancestors. Have compassion, O Eternal our God, upon us, upon Israel your people, upon Jerusalem your city, and upon your altar and you Temple. Grant us joy on this Festival of Matzah, for You, O God, are good.

14. Conclusion of the Seder-

Leader: Ended is the Passover Seder -- according to custom, statute and law. As we were worthy to celebrate it this year, so may we perform it in future years.

Group: This privilege we share will ever be renewed. Until God's plan is known in full, God's highest blessing sealed: Peace.

Leader: Peace for us! For all people, this our hope:

Group: Next year in Jerusalem! Next year, may all be free!

L'shanah baha-ah birushala-yim!

SONG OF THE SOUL - by Chris Williamson

Open mine eyes that I may see
Glimpses of truth thou hast for me
Open mine eyes, illumine me
Spirit divine.

"Love of my life," I am crying
I am dying, I am dancing
Dancing along in the madness,
There is no sadness
Only a song of the soul.

(Chorus:)
And we'll sing this song, why don't you sing along
And we can sing for a long, long time.
Why don't you sing this song
Why don't you sing along
And we can sing for a long, long time.

What do you do for a living?
Are you forgiving, giving shelter?
Follow your heart, love will find you
Truth will unbind you,
Sing out a song of the soul.

Repeat Chorus:

AN OATH (by Abraham Shonsky)

In the presence of eyes which witnessed the slaughter
which saw the oppression and the heart could not bear,
and as witness the heart that once taught compassion
until days came to pass that crushed human feeling.

I have taken an oath: To remember it all,
to remember, not to forget!

Forget not one thing to the last generation
when degradation shall cease,
to the last to its ending
when the road of instruction shall have come to conclusion.

An oath: Not in vain passed over the night of the terror.
An oath: No morning shall see me at flesh-pots again.
An oath: Lest from this we learn nothing.

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Leader:
Pharaoh, do you hear us?
People: Let my people go.
Leader:
Great suffering will come to the land of Mitzrayim.
People: Let my people go.
Leader:
We'd rather our freedom be gained
without hurting the people of this land.
People: Let my people go.
Leader:
One plague at a time we will bring you,
And each time we say again:
People: Let my people go!

Leader:	*People:*
BLOOD	Let my people go.
FROGS	Let my people go.
LICE	Let my people go.
FLIES	Let my people go.
PESTILENCE	Let my people go.
BOILS	Let my people go.
HAIL	Let my people go.
LOCUSTS	Let my people go.
DARKNESS	Let my people go.
STRIKING THE FIRST BORN	LET MY PEOPLE GO.

ALL TOGETHER:

DAYENU: IT WOULD HAVE BEEN ENOUGH

If we had freed ourselves from slavery
and not passed through the sea in safety....
IT WOULD HAVE BEEN ENOUGH.

If we had passed through the sea in safety
and not learned to survive in the desert....
IT WOULD HAVE BEEN ENOUGH.

If we had survived our sojourn in the desert
and not had the blessings of Sabbath....
IT WOULD HAVE BEEN ENOUGH.

If we had learned to rest on the Sabbath
and never knew the stories and laws of the Torah....
IT WOULD HAVE BEEN ENOUGH.

If we had studies the stories and laws of the Torah
and never entered the Promised Land....
IT WOULD HAVE BEEN ENOUGH.

If we had settled in the land of Israel
and never built a temple there....
IT WOULD HAVE BEEN ENOUGH.

If we had built a temple
and had no wise people to share their vision with us....
IT WOULD HAVE BEEN ENOUGH.

If we had wise people who saw truth and spoke it to us
and we were not wise enough to take it to heart....
IT WOULD HAVE BEEN ENOUGH.

If we were wise enough to take it to heart
and never lifted a hand to make it happen
WOULD IT HAVE BEEN ENOUGH?
WE WOULD PROBABLY STILL BE IN EGYPT!!!!

If tonight each person could say,
"this year I worked as hard as I could
toward my goals for improving the world,
so that one day all peoples can experience
the joy and freedom I feel
sitting her at this Seder table"
it would have been enough.

©

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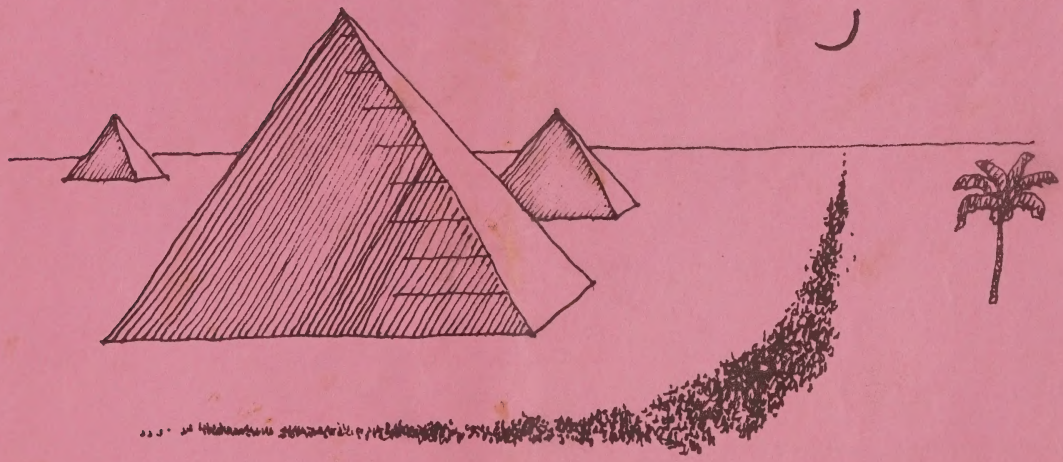
AM TIKVA'S PASSOVER HAGGADAH



הגדה של פסח

סימן לסדר של פסח.

ORDER OF THE PASSOVER SEDER

1. קַדֵּשׁ.
Recite the Kiddush.

2. וּרְחַץ
Wash the hands.

3. כַּרְפַּס.
Eat a green vegetable.

4. יַחַץ.
Break the middle matzah and hide a half of it for the *Afikoman*.

5. מַגִּיד.
Recite the Passover story.

6. רָחְצָה.
Wash the hands before the meal.

7. מוֹצִיא מַצָּה.
Say the *Hamotzi* and the special blessing for the matzah.

8. מָרוֹר.
Eat the bitter herb.

9. כּוֹרֵךְ.
Eat the bitter herb and matzah together.

10. שֻׁלְחָן עוֹרֵךְ.
Serve the Festival meal.

11. צָפוּן.
Eat the *Afikoman*.

12. בָּרֵךְ.
Say the grace after meal.

13. הַלֵּל.
Recite the Hallel.

14. נִרְצָה.
Conclude the Seder.

THE MESSAGE OF PASSOVER

Leader: Welcome to our Seder! Tonight we observe a most ancient, colorful, and significant festival. The Seder takes us back to those events which occurred more than three thousand years ago. We recall the Egyptian bondage of the Children of Israel and their deliverance by God. This holiday helps us to better appreciate the freedom that is ours, the kinds of oppression which still exist among us, and to more fully understand the plight of our sisters and brothers of every race, creed, lifestyle, and nationality who still dwell under the shadow of tyrants. The Seder calls upon us to do all in our power to emancipate them and ourselves from tyranny.

The Seder, which keeps alive in us the love of liberty, has a significance also for all human beings. Freedom, which is one of our most precious gifts, must not be taken for granted. In every age it must be won anew. The Pharaoh of the Exodus is symbolic of the tyrants in every era of history.

If a people is anywhere exploited and oppressed, then nowhere is any woman, man, or child secure. Freedom is indivisible. The Seder expresses the need of our eternal vigilance in the struggle to preserve and advance the cause of freedom and human dignity. May God grant that the freedom which prevails here at our Seder become the blessing of all the children of women and men.

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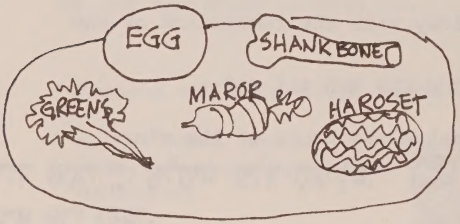
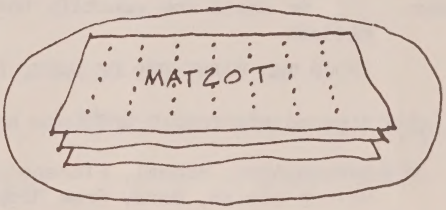
BLESSING OVER THE CANDLES

All: Praised are You, O God, Queen of the universe,
Who has made us holy with your laws and has commanded us
to kindle the Passover lights.

Baruchah Aht Ha-Shechinah,
Elohenu Malkat Ha-Olam, Asher
Kidsh'tanu B'mitzvotehah,
V'tzivtanu L'hadlik Ner
Shel Pesach.

בָּרוּכָה אַת הַשְּׁכִינָה, אֱלֹהֵינוּ
מַלְכַּת הָעוֹלָם, אֲשֶׁר קִדְּשָׁתָנוּ
בְּמִצוֹתֶיהָ, וְצִוָּתָנוּ לְהַדְלִיק נֵר שֶׁל פֶּסַח:





THE SEDER

Leader: (Point to Seder Plate) We have before us the Seder Plate. On it have been placed the main symbols of this service.

Part: First, we have three MATZOS, symbolizing our ancestors' hasty departure from Egypt. We use three Matzos to represent the three religious groupings of the Jewish people - Kohen, Levi and Yisroel. They are placed together to indicate the unity of the Jewish people. In unity, we find our strength and power to survive.

Part: The second symbol is the ROASTED SHANKBONE which reminds us of the Paschal Lamb, a special animal sacrifice which our ancestors offered on the altar of the great Temple in Jerusalem, on the Passover holiday.

Part: The third symbol is a ROASTED EGG, which reminds us of the second offering brought to the Temple on Passover. It was known as the "festival offering", for it was brought on each of the three Festivals - Pesach, Shavuos, and Succos.

Part: The fourth symbol is the MAROR, the bitter herbs, which reminds us of the bitterness of slavery which our ancestors were compelled to endure.

Part: The fifth symbol is the CHAROSES, made to resemble mortar, used at this time to remind us of the mortar with which our ancestors made bricks for the building of Egyptian cities.

Part: The final symbol is the KARPAS, a green vegetable, used to remind us that Pesach coincides with the arrival of Spring and the gathering of the Spring harvest. Passover, in ancient times, was also an agricultural festival and an occasion on which our ancestors gave thanks for the earth's rich bounties.

KADESH קַדֵּשׁ.

Leader: We shall now sanctify the holiday with the recitation of the Kiddush.

(POUR THE FIRST CUP OF WINE, LIFT THE CUP AND ALL SAY:)

All: Blessed are You, O God, who has created the fruit of the vine.

Baruch Atah, Adonai, Elohenu
Melech Haolam, Boray Pree Hagofen

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

Blessed are all the peoples of the world; we have been created with the love of freedom in all of us. Blessed is our experience and our minds which have taught us what is holy and what is profane, what is freedom and what is slavery.

Blessed are You, O God, who has kept us alive, sustained us, and brought us to this season.

Baruch Atah, Adonai, Elohenu
Melech Haolam; She-cheh-chi-ah-nu,
V'ki-ah-mah-nu, V'hig-i-ah-nu,
Laz-man Ha-zeh.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

(DRINK THE FIRST CUP OF WINE.)

URCHATZ וּרְחַץ

Leader: The second ceremony of the Seder is known as Urchatz, "Washing of the Hands." This is a symbolic act of purification which precedes our participation in this religious Service.

(PASS THE PITCHER OF WATER, A BOWL AND TOWEL, POUR THE WATER OVER THE HANDS INTO THE BOWL.)

KARPAS כַּרְפַּס.

Leader: (Distribute pieces of green vegetable, such as parsley, lettuce or watercress.) The Haggadah preserves some of the customs existing at the time of the Temple in Jerusalem. All formal dinners began with an hors d'oeuvre. Karpas is the hors d'oeuvre or appetizer of the Passover meal.

The green vegetable is a symbol of springtime and the miracle of nature's renewal. At this season when Mother Earth arrays herself in fresh greens, our spirit rises, and we renew our faith in a world where freedom and justice will prevail.

The salt water into which the Karpas is dipped to make it palatable has been interpreted as salty tears, to remind us of the tears shed by the oppressed Israelites.

All: Praised are You, O God, Creator of the fruit of the earth.

Baruch Atah, Adonai, Elohenu Melech Haolam, Boray Pree Ha-adamah.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה:

(Dip the Karpas in salt water and eat it.)

YACHATZ יַחַץ.

Leader: (Take the middle of the three wrapped Matzos from the Seder Plate.)

I now perform the ceremony of "Yachatz." I shall break the middle Matzoh in two, removing one half and setting it aside. This will become the "Afikomen", the dessert, to be eaten at the conclusion of our meal. At that time the Afikomen will be broken into little pieces traditionally no bigger than an olive, and each guest will receive a piece. The Afikomen may be hidden by any person and that person may request a reward before returning it to be eaten as dessert.

MATZAH OF HOPE

Leader: (Pick up special fourth matzah)

This is the Matzah of Hope. This matzah, which we set aside as a symbol of hope for the Jews of the Soviet Union, reminds us of the indestructable links that exist between us.

All: As we observe this festival of freedom, we recall that Soviet Jews are not free to leave without harrassment; to learn of their past; to pass on their religious traditions; to learn the language of their ancestors; to train teachers and rabbis for future generations.

Leader: We remember the scores who sought to live as Jews and struggled to leave for Israel but now languish is Soviet labor camps. Their struggle against the oppressors goes on. They will not be forgotten. We will stand with them in their struggle until the light of freedom and redemption shines forth.

All: There are other Jewish populations in the world that we wish to remember tonight. And so there is a glass of wine on the table for them, symbolizing our unity with them, and with their struggle for survival.

Leader: May our sisters and brothers in all the Arab lands, in Africa, the Fallashim of Ethiopia, and all the Jews who live in the politically unstable atmosphere of South America continue to live in safety. May the fear of political persecution be removed from them, soon, and let us say, AMEN.

MAGID מַגִּיד.

Leader: At this point in the Service we tell the Story of the Exodus.

Hospitality is a time-honored virtue among our people. The custom of inviting to the Seder all who are hungry, originated in Babylonia. Therefore, the invitation is expressed not in Hebrew but in Aramaic, the language then current. Our Seder would not be true to tradition unless we offer hospitality to any stranger in our midst, or make it possible for the needy to observe their own Seder.

In the prayer which follows, we invite those in need to join us at our Seder table. We open the door as a sign of welcome to anyone who wishes to join us.

(AS A SIGN OF HOSPITALITY, THE DOOR IS OPENED, THE MATZOH IS UNCOVERED, AND THE CEREMONIAL PLATE IS LIFTED UP.)

All: Behold the Matzoh, bread of poverty, which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat; all who are needy come and celebrate the Passover with us.

Now we are here and in all lands; next year may all homeless Jews observe the Passover in the Land of Israel.

Now many are still enslaved; next year may all women, men, and children be free.

(THE DOOR IS CLOSED, THE WINE CUP IS FILLED A SECOND TIME, AND THE YOUNGEST CHILD OR A GUEST ASKS THE FOUR QUESTIONS.)

The Four Questions

Guest: Why is this night different from all other nights?

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת?

Mah nishtanah halaylah hazeh micol halaylot?

(1) On all other nights we may eat either leavened or unleavened bread, but on this night why only unleavened bread?

1) שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה:

Shebchol halaylot anu ochleen hamaytz umatzah, halaylah hazeh kulo matzah?

(2) On all other nights we eat all kinds of herbs,but on this night why do we eat especially bitter herbs?

Shebchol halaylot anu ochleen sh'ar y'rakot, halayla hazeh maror?

2) שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת הַלַּיְלָה הַזֶּה מָרוֹר:

(3) On all other nights we need not even once dip our herbs in any condiment, but on this night why do we dip herbs twice?

Shebchol halaylot ayn anu matbileen afilu pa'am echat, halaylah hazeh sh'tay f'ameem?

3) שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֲפִילוּ פַּעַם אֶחָת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:

(4) On all other nights we eat either sitting or reclining, but on this night, why do we recline.

Shebchol halaylot anu ochleen bayn yoshveen uvayn m'subeen, halaylah hazeh kulanu m'subeen.

4) שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כֻּלָּנוּ מְסֻבִּין:

(5) How is this seder different from all other seders?

In many other places where people are celebrating Pesach, the women are enslaved in the kitchen preparing the meal while the men and boys lead the seder. But at this seder we are gathered together as people who lead and participate equally in the seder ritual that we have created.

Leader: (Uncover the Matzoh and begin the reply.)

Whereas all people sometimes tend to conceal and forget their lowly origin, we Jews are constantly reminded of it: at the Seder; when we chant the Kiddush on Sabbaths and Festivals; when we read the Ten Commandments; and especially when we say our daily prayers, we recall that our ancestors were slaves in Egypt and were liberated by God. This reminder helps us to appreciate the importance of freedom of all human beings.

Once we were slaves to Pharaoh in Egypt until God rescued us. If God had not brought our ancestors out of Egypt, all of us might still be slaves.

Therefore, regardless of how wise we are, or how old we are, or how well we know the story, it is still a duty - a mitzvah - to tell and retell the story of the Exodus from Egypt. And the more we discuss it, the better we will understand how terrible it is to be a slave and how wonderful it is to be free.

Through the years, the story of the Exodus has been retold and passed along from one generation to the next. In each generation the story of the Exodus has given the Jews courage to face difficulties.

The story of the Exodus also gives us hope because it reminds us that God cares about the oppressed and helps them to achieve freedom. Throughout our history, women, men and children have studied the theme of freedom expressed in the Exodus. We hope that our Seder will be made more meaningful by questions, comments, and discussion on this theme. The Haggadah itself is an outgrowth of discussions similar to ones we might have during our Seder tonight. Here is a short example of how Jews have discussed these themes in past times:

> Rabbi Elazar the son of Azariah said: "Here I am a man of seventy years, yet I did not understand why the story of the departure from Egypt should be told at night, until Ben Zoma explained it. The Bible commands us, saying: 'That you may remember the day of your going out from Egypt all the days of your life.' Ben Zoma explained: The days of your life might mean only the days; all the days of your life includes the nights also. The other sages, however, explain it this way:

The Four Children

The isolated child asks, "Why should I be concerned with the rest of humanity?"

AND WE ANSWER, "IF YOU ARE ONLY FOR YOURSELF, WHAT ARE YOU?"

The naive child asks, "When there is so much suffering and oppression in the world, how can I be selfishly concerned with myself and my family?"

WE ANSWER, "IF YOU ARE NOT FOR YOURSELF, WHO WILL BE FOR YOU?"

The third child is so overwhelmed by the magnitude of the problems in the world that she doesn't even know where to begin, and so she does nothing, not even ask.

AND WE TELL HER, "IT IS NOT UP TO YOU TO COMPLETE THE TASK, BUT NEITHER ARE YOU FREE TO DESIST FROM IT. 'IF NOT NOW, WHEN?'"

But the wise child asks, "How can we, in our daily lives, put into practice the teachings and understandings of the issues we are raising here tonight?"

AND WE ANSWER, "WE MUST ACT TOWARD TRANSFORMATION OF SOCIETY. BUT THE FIRST STEP IS TO GAIN AN UNDERSTANDING OF THE SOCIETY AND OUR POSITION IN IT, WHICH IS WHAT WE ARE TRYING TO DO TONIGHT, THROUGHOUT THE SEDER. LET US BEGIN WITH THE TELLING OF THE STORY OF PESACH.

Let My People Go

When Israel was in Egypt's land,
Let my people go!
Oppressed so hard they could not stand,
Let my people go!

Go down, Moses
Way down in Egypt's land.
Tell old Pharoh
Let my people go!

"Thus saith the Lord", bold Moses said,
Let my people go!
"If not I'll strike your first-born dead",
Let my people go!

THE STORY OF PASSOVER

The story of the Jewish people in Egypt begins with Joseph. When Joseph succeeded in interpreting the Pharaoh's dreams, Joseph was rewarded by being appointed prince over the land. In that position, Joseph helped Egypt to survive during the years of hunger which he predicted would come. In fact, Jospeh served Egypt so well that all the neighboring countries had to buy food from Egypt when the famine came.

The hunger in Israel also brought Jacob and his family to Egypt. They were seventy people in all. As time went by they grew in number until it seemed that they were everywhere.

After Joseph died a new Pharaoh arose. He disregarded the great contribution which Joseph had made to Egypt. He issued harsh decrees against the Israelites, made slaves out of them, and even ordered that every baby boy born to the Israelites be put to death.

Amram, the father of Miriam, was great in his generation. When he heard Pharaoh proclaim, "All the sons that are born ye shall cast into the Nile," Amram said, "We are toiling in vain," meaning that without male children there would be no children and no future. Amram divorced his wife, and other men, following his example, also divorced their wives.

Amram's daughter Miriam said to her father, "You have condemned us more than Pharaoh becuase he only condemned the males, but you condemned males and females. What Pharaoh decreed was only for this world, but your decree is for this and the next world. Pharaoh is a villain, so there is some doubt about whether his decree will be fulfilled, but you are a just man, so it is sure that your decree will be obeyed."

Amram listened to his daughter and took back his wife Yochevit. All his followers remarried their wives. The child Miriam and her brother Aaron sang and danced at the ceremony.

When Miriam was five, her mother was pregnant with Moses. Miriam prophesied and said, "My mother is about to bear a son who will save Israel from Egypt."

Our legends tell us that Pharaoh, in the time-honored pattern of oppressors, tried to get Jews to collaborate in murdering their own people. He summoned the top two midwives, Shifra and Pu-ah, commanding them to kill new-born Jewish males at birth and to report the birth of Jewish females so they could be raised to serve his brothels. The midwives did not carry out Pharaoh's command. Instead of murdering the infants, they took special care of them. If a woman was poor, they went around to the other women, collecting food for her and the child.

When Pharoah asked them to account for all the living children, they made up the story that Jewish women gave birth so fast that they did not summon midwives, so the midwives could not get to the children.

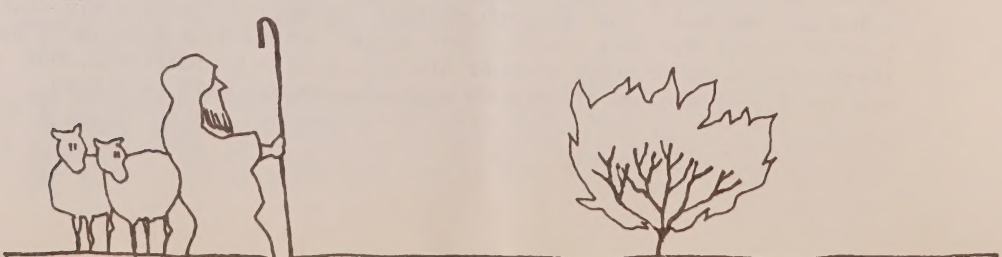
On the day Moses was born, the house was filled with light. Her father kissed Miriam on the head and said, "Your prophecy was fulfilled." Three months later her brother was thrown into the Nile.

Her father hit her on the head and asked, "Daughter, now where is your prophecy?" That is why it is said in the Bible, "The child's sister took her stand at a distance to see what would happen to him."

But Moses was saved from Pharaoh's evil decree by his mother's courage and love. By a strange twist of events, he was discovered by the Pharaoh's daughter and taken by her to live in the house of Pharaoh. There he could have lived peacefully and happily, enjoying the wealth, the protection and the excitement of the palace.

But Moses saw the suffering of the Israelite slaves and he felt pain in his heart for them. One day when he saw an Egyptian task-master beating an Israelite slave, Moses could not control his anger, and he killed the Egyptian. Moses now had to run away from Egypt. He fled to Midian where he became a shepherd.

One day, while he was looking after his sheep, he heard the voice of God calling to him from a bush. Moses answered: "Here I am." Then, according to the Torah, God spoke to him. God told him to go to Pharaoh and to bring the Children of Israel out of Egypt.



Despite Moses' plea and the threat of God's punishment, Pharaoh stubbornly refused to free the Israelite slaves. One plague after another was brought upon the Egyptians. After each one, Pharaoh would promise to obey God's command. But as soon as the plague had passed and relief came, Pharaoh changed his mind. Only after the tenth and most horrible plague, the death of the first-born, did Pharaoh finally agree to let the Israelites go.

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God's unfailing help has sustained our mothers and fathers and us. For not only one enemy has risen up to deatroy us, but in every generation do people rise up against us seeking to destroy us, but God delivers us from their hands.

As we hold this cup of wine, we remember our sisters in the land of Egypt who fearlessly defied the Pharaoh. The courage of the Jewish midwives in Egypt was recognized by the Talmudic sages when they wrote:

> "The Jews were liberated from Egypt because of the righteousness of the women." (Talmud, Sota 11b)

In each and every generation, a Jew should experience the Exodus as if she herself had just been liberated from Egypt. For it is written:

All: "And you shall tell your children on that day, 'This is what God did to liberate me from Egypt.'"

Leader: For God did not liberate our ancestors only,but us, their descendants, along with them.

What is Oppression?

It is the denial of the most basic human right: to be yourself. It means being forced into a situation where your own destiny is not in your own hands but in those of others. It is a condition of being powerless to act to gain control of your destiny, of being reacted upon by events without the capacity to change or prevent them. It means being exploited and used in the interests of others and against your own, and of being programmed for and forced into certain roles for their benefit.

It means living with the memory - and the anticipation - of genocide.

On this night we remember our sisters and brothers who were brutally tortured, murdered and burned by the Nazis and their collaborators among the peoples of Europe. We vow never to forget or forgive the inhumanity suffered upon the Jews, Gypsies, homosexuals and other groups deemed "subhuman" by the Nazi oppressors and murderers.

The Ten Plagues

The Torah tells of ten plagues that were unleashed against the Egyptians.

As we mention each of the plagues, we spill a drop of wine from our cup. We do this to show our sympathy for the Egyptians. The cup of wine is the symbol of joy. But our cup of joy is not full when we recall the suffering of the Egyptians. Although they were our enemies and enslaved us, yet we still feel their pain. They too, were human beings, children of the same God in whom we believe.

(WITH YOUR SPOON OR FINGERTIP, SPILL INTO YOUR PLATE A DROP OF WINE FROM YOUR CUP AS EACH PLAGUE IS MENTIONED.)

These were the ten plagues which God brought upon the Egyptians in Egypt:

All:

Blood	Dam	דָּם.
Frogs	Tz'fardea	צְפַרְדֵּעַ.
Vermin	Kinnim	כִּנִּים.
Wild Beasts	Arov	עָרוֹב.
Cattle Disease	Dever	דֶּבֶר.
Boils	Sh'chin	שְׁחִין.
Hail	Barad	בָּרָד.
Locusts	Arbeh	אַרְבֶּה.
Darkness	Choshech	חֹשֶׁךְ.
Smiting of the First Born	Makat B'chorot	מַכַּת בְּכוֹרוֹת:

Leader: The story of the plagues contains a reminder and a warning to all nations. When they oppress any of their people, when they show no concern for human beings, when they do not care about human suffering, they are preparing for destruction. A nation which wants to grow and prosper must grant "liberty and justice for all." The Torah commands: "Proclaim liberty throughout the land to all its inhabitants."

Today the world is far from being completely liberated. Each drop of wine that we pour is hope and prayer that people will cast out the plagues that threaten everyone, everywhere they are found, beginning in our hearts...

Hate and violence	War
Divisiveness	Poverty
Despair and cynicism	Economic exploitation
Destruction of the environment	Oppression of nations and people
Danger of nuclear disaster	Neglect of human needs

Leader: The song "Dayeynu" tells of all the steps in the liberation of the Jews from Egypt and culminating in the return to the land of Israel.

All: (ALL JOIN IN CHANTING THE REFRAIN DAYEYNU WHICH MEANS: "FOR THAT ALONE WE SHOULD HAVE BEEN GRATEFUL.")

Eelu hotzianu meemitzrayim, dayeynu.	אִלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּנוּ:
Eelu natan lanu et hashabat, dayeynu.	אִלּוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיֵּנוּ:
Eelu natan lanu et hatorah, dayeynu.	אִלּוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיֵּנוּ:
Eelu hichneesanu l'eretz yisrael, dayeynu.	אִלּוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיֵּנוּ:

If God had brought us out of Egypt
But had not split the sea for us, Dayeynu.

If God had given us the Sabbath
But had not brought us to Mt. Sinai, Dayeynu.

If God had given us the Torah
But had not brought us to the land of Israel, Dayeynu.

If God had brought us to the land of Israel,
But had not built the Holy Temple, Dayeynu.

A Woman's Dayeynu

Had She brought us out of Egypt
But not executed judgements on them, Dayeynu.

Had She executed judgements on them
But not upon their gods, Dayeynu.

If Eve had been acknowledged as Adam's equal
And not been considered a temptress, Dayeynu.

If she were the first woman to eat from the tree of knowledge
And had been recognized as bringing knowledge to us, Dayeynu.

If Lot's wife had been honored for compassion in looking back
At the fate of her family in Sodom
And had not been punished for it, Dayeynu.

If our mothers had been honored for their daughters
As well as their sons, Dayeynu.

If the just women in Egypt who caused our redemption
Had been given sufficient recognition, Dayeynu.

If Miriam had taken her seat with Moses and Aaron in our legacy, Dayeynu.

If women had been among the writers of the Bible
And had interpreted our creation and our role in history, Dayeynu.

If women had written the Haggadah and placed our mothers where
They belong in history, Dayeynu.

If every generation of women with every generation of men
Would continue to go out of Egypt, Dayeynu.

Leader: All the symbols of the Seder are important. But Rabbi Gamliel, who was a great religious leader more than 1,800 years ago, used to say that there are three major Passover symbols. A person who does not explain these three symbols at the Seder has not fulfilled her or his duty. They are: The Passover Offering; Matzah; and Bitter Herbs.

(THE LEADER RAISES THE ROASTED BONE ON THE SEDER PLATE,AND ALL SAY:)

All: This roasted bone is a reminder of the Pesach lamb which our ancestors used to eat in the days of the great Temple in Jerusalem. They offered the lamb on Pesach just as the Israelites in Egypt before them did on the very first Pesach. Why were they commanded to do so? This is the way the Torah puts it: "It is the sacrifice of the Passover unto God who did pass over the houses of the Israelites when the Egyptians were punished for their cruelty."

Leader: In every age we must be reminded that freedom and sacrifice go together. If we want to remain free, we must be ready to pay for that freedom.

(THE LEADER RAISES THE TOP MATZOH ON THE SEDER PLATE,AND ALL SAY:)

All: The Matzoh is a reminder of the flat baked dough our ancestors ate as they fled from Egypt. Thus the Torah tells us: "They baked dough they had taken out of Egypt into cakes of Matzoh. In their haste to leave Egypt, they did not wait for the dough to rise..."

(THE LEADER RAISES THE BITTER HERBS,AND ALL SAY:)

All: "Maror" means bitter. It is a reminder of how bitter the Egyptians made the lives of our ancestors. We read in the Torah: "The Egyptians made their lives bitter with hard labor, with mortar and brick, and with every kind of work in the field. All the labor which the Egyptians forced upon them was harsh."

When we eat the Maror during the Seder we are reminded of the bitterness of slavery. The Maror helps us to put ourselves into the place of those who suffer, whose who are poor and hungry, those who are sick and alone. The Maror helps us to care about other people.

Leader: Let us give thanks and praise God in the words of the Hallel for the freedom which has come out from Egypt:

All: הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יְיָ. הַלְלוּ אֶת־שֵׁם יְיָ.

Halleluyah - Praise the Eternal.
Praise, ye servants of the Eternal,
Praise the name of the Eternal.
Blessed be the name of the Eternal
From now and for evermore;

From the rising of the sun to its going down
Praised be the name of the Eternal.
  Supreme above all the nations is the Eternal;
Her glory is above the heavens.
  Who is like unto the Eternal our God,
Throned in exaltation,
  Who looks down to both the heavens and the earth?
She raises up the poor from the dust,
  Lifts up the needy from the ash-heap,
To seat them with royalty,
  With the royalty of Her people;
She makes the childless woman dwell in her household
  As a joyful mother of children.
Halleluyah - Praise the Eternal.

Leader: Let us now raise our cup of wine and say a Passover blessing:

All: Dear God, we thank You for this beautiful festival of Pesach.
It reminds us of Your great gift of freedom to our ancestors and to us.

As You have enabled us to reach this day, so may You help us to observe other holy days and festivals in the years ahead, in joy and in peace.

We thank You too that this Pesach is celebrated in a free and independent State of Israel and in a rebuilt Jerusalem.

Blessed are You, O God, Redeemer of Israel

Baruch Atah Adonai,
Ga'al Ysrael.

בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל:

(RAISE THE WINE CUP AND SAY:)

Baruch Atah Adonai, Elohenu,
Melech Haolam, Boray P'ri
Hagofen

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

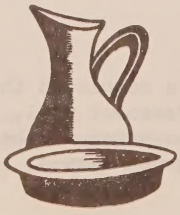
(DRINK THE WINE AND REFILL THE CUP.)

RACH'TZAH

רָחְצָה.

All: (WASH THE HANDS AND RECITE THE BLESSING)

Blessed are You, O God, Who has sanctified us with Thy laws and commanded us to wash our hands.



Baruch Atah, Adonai, Elohenu
Melech Haolam, Asher Kidshanu
B'mitzvatov V'tzivanu Al N'tilat
Yadayim.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדָיִם:

MOTZI MATZAH — מוֹצִיא מַצָּה.

All: (DISTRIBUTE A PIECE OF MATZOH TO EACH PERSON.)

Blessed are You, O God, who brings forth sustenance from the earth.

Baruch Atah, Adonai, Elohenu
Melech Haolam, Hamotzi Lechem
Min Ha'aretz.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:

Blessed are You, O God, who has sanctified us with Your Laws and commanded us to eat unleavened bread.

Baruch Atah, Adonai, Elohenu
Melech Haolam, Asher Kidshanu
B'mitzvotav V'tzivanu Al
Acheelat Matzah.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

MAROR — מָרוֹר.

All: (MIX SOME BITTER HERBS AND SOME CHAROSES.)

Blessed are You, O God, who has sanctified us with Your Laws and commanded us to eat bitter herbs.

Baruch Atah, Adonai, Elohenu
Melech Haolam, Asher Kidshanu
B'mitzvotav V'tzivanu Al
Acheelat Maror.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

CORECH — כּוֹרֵךְ.

(EAT A SANDWICH OF BITTER HERBS AND MATZOH WITH THE CHAROSES.)

Leader: To the Sage Hillel, eating matzoh and maror together was not a trivial matter. To him, slavery and freedom were merged in one historical event. The bread of poverty became the bread of freedom and should be tasted together with the bitter herbs, so that one should know the bitterness of slavery and the joy of freedom. We add the Charoses to lessen the bitterness as freedom tends to do.

SHULCHAN ORECH — שֻׁלְחָן עוֹרֵךְ.

Leader: Now that we have completed the first part of the Haggadah, we are ready for the Passover meal. When the Temple was in existence, roasted lamb was eaten at the Seder. Since the destruction of the Temple, lamb is not served.

TZAFUN צָפוּן.

Leader: Since the meal cannot be ritually completed without eating the Afikoman, the Afikoman will now be called for. The reward will be given to the person who finds it and returns it.

(EACH PERSON WILL NOW BE GIVEN A PIECE OF THE AFIKOMAN, AND IT CAN BE EATEN IN A RECLINING POSITION.)

BARECH BLESSING AFTER THE MEAL בָּרֵךְ.

Shir Ha-ma'alot (Song of Ascents) Psalm 126 שִׁיר הַמַּעֲלוֹת

Shir ha-ma'alot b'shv Adonai
et shi-vat tzi-on ha-yi-nu k'-ḥol-mim.
Az yi-ma-lei s'-ḥok pi-nu ul'-sho-nei-nu ri-nah,
az yom-ru va-go-yim hig-dil A-donai la-a-sot im ei-leh.
Hig-dil A-donai la-a-sot i-manu
ha-yi-nu s'-mei-ḥim.

Shu-vah Adonai et shi'-vi-tei-nu
ka-a-fi-kim ba-negev.
Ha-zorim b'-di-mah b'-ri-nah yik-tzo-ru.
Ha-loḥ yei-leḥ u-va-ḥo no-sei me-sheḥ ha-za-rah.
Bo ya-vo, ya-vo b'-ri-nah no-sei a-lu-mo-tav.

All: When God brought the exiles back to Zion
We were as in a dream.

Then was our mouth filled with laughter,
And our tongue with joyous song.

Then it was told among the nations:
"God has done great things for them."

Yea, God has done great things for us,
And we are rejoiced.

O God, bring back our exiles,
Like streams in the desert.

They who sow in tears shall reap in joy.
Though they weep as they scatter their measure of seed,
They shall return with joyous song as they carry home their sheaves.

Blessings for our food

All: יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם.

Y'hee Shem Adonai M'vorach Mayatah V'ad Olam.
Praise the name of God from this time forth and forever.

Leader: Praise to You, God of all,
You sustain us with Your goodness.

All: We thank You for Your mercy
And for Your loving kindness.

Leader: May we always share our blessings
With those who are in need.

All: Your poor and hungry children
May we ever help to feed.

May the merciful God reign over us for ever and ever. May we find an honorable livelihood. May we find an end to our oppression. May our homeless be led in dignity to our ancient homeland. May abundant blessings come to all our loved ones, our sisters and brothers, and to all who eat at this table tonight. May we receive the insight to understand our fellow human being and may we receive the strength to act on that insight for the betterment of all.

(Recite the paryer over the wine and drink the wine)

Baruch Atah Adonai, Elohenu,
Melech Haolam, Boray P'ri
Hagofen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

WELCOME ELIJAH

Leader: On our Seder table there is a large cup of wine which none of us has touched. We have reserved it for a special guest. His name is Elijah, the Prophet.

According to tradition, Elijah never died, but was carried up to heaven. The life of no other character in Jewish history is so surrounded with a halo of mystery and wonder as is that of Elijah. In Jewish legend, the ubiquitous Elijah is the champion of the oppressed; he brings hope, cheer and relief to the downtrodden; and he performs miracles of rescue and deliverance.

Elijah is the harbinger of good tidings of joy and peace. His name is especially associated with the coming of the Messiah, whose advent he is expected to announce.

There is the legend that Elijah appears at every Seder ans sips from the cup reserved for him and if the

guests are very observant, they may notice that after the door is closed, there is a little less wine in Elijah's cup.

Like Elijah, another person surrounded in mystery is Lillith, Adam's 1st partner. The midrash tells us that Lillith rebelled at the role assigned her as woman, that of being totally subservient to Adam. Therefore we have set out a second cup to welcome Lillith to join us.

Let us open the door and rise in the hope that Elijah and Lillith will enter. With the salutation reserved for distinguished guests, let us say:

Baruch Ha Ba	Baruchah Ha Ba'a
Blessed Is He Who Comes	Blessed Is She Who Comes

As we sing the song of Elijah, we pray that we may soon see fulfilled the hope of a world of freedom and peace.

ALL: Ey-li-ya-hu ha-na-vi,
Ey-li-ya-hu ha-tish bi,
Ey-li-ya-hu Ey-li-ya-hu,
Ey-li-ya-hu ha-gi-la-di.

Bim-hey-ra, v'ya-mey-nu
Ya-vo a-lei-nu;
Im mo shi-ach ben David,
Im mo shi-ach ben David.

(close the door)

The Struggle For Liberation

On this seder night we review the history of our people. We recall with great pain the many chapters of human oppression. But we must do more than remember our past. We must draw inspiration from the many times people have overcome oppression with great strength, wisdom, courage and creativity. The "secret Jews" of Spain, despite brutal forced conversions after the Inquisition maintained their Judaism in secrecy or carried their culture abroad. Blacks, living as slaves in the United States, used open insurrection at times and also song as both inspiration and a method for conveying directions for their underground railway. Although the Nazi army was much stronger militarily, Jews in the Warsaw ghetto held them off for over a month. Gay and lesbian people, despite being denied even the legal right to exist, have fashioned a vibrant and full community life.

What stories do you have from personal experience or tradition that give you insiration? Take a moment to think about one and share it with the people at this seder.

NIRTZAH CONCLUDE THE SEDER נִרְצָה.

Leader: Now is our seder concluded,
Each custom and law fulfilled;
As we gathered to celebrate a Seder this night,
May we be worthy in freedom next year
Again to celebrate a Seder.

All: L'Shanah Ha Ba'ah Birushalyim. Next year in Jerusalem!

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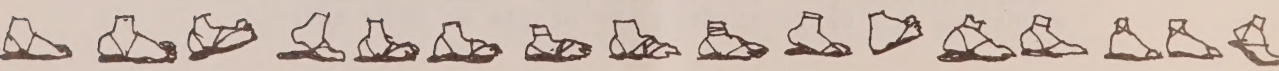
This Haggadah is the result of many people's efforts and use of material from several other Haggadahs. The first edition was edited by Carol Conaway "with the intention of making participation in the seder as simple and meaningful as possible." To this end she eliminated sexist terminology and interwove various traditional and non-traditional texts.

The Haggadah grew to a second edition edited by Lorrie Sorgmyn. In that version, Lorrie said, "As women we have existed too long without the recognition properly given to our foresisters in the history of freedom and liberation. It is with great conscious pride tonight that we know we have reached across oceans of time and re-told that ancient story of passover." A third edition, edited by Janet Birkenfield, Priscilla Golding and Gladys Maged added more of what was meaningful to us in present day.

In this fourth edition, edited by David Passer, Ruth Atkin, Gladys Maged, some traditional elements were restored while maintaining a presentation that would make the telling of the Passover story a most meaningful event to each of us.
Our Hagaddah was enriched by the drawings of Paul Rubinstein



אַדִּיר הוּא.

אַדִּיר הוּא· יִבְנֶה בֵיתוֹ בְּקָרוֹב· בִּמְהֵרָה· בִּמְהֵרָה· בִּימֵינוּ· בְּקָרוֹב· אֵל בְּנֵה· אֵל בְּנֵה· בְּנֵה בֵיתְךָ בְּקָרוֹב:

בָּחוּר הוּא· גָּדוֹל הוּא· יִבְנֶה בֵיתוֹ בְּקָרוֹב· בִּמְהֵרָה· בִּמְהֵרָה· בִּימֵינוּ· בְּקָרוֹב· אֵל בְּנֵה· אֵל בְּנֵה· בְּנֵה בֵיתְךָ בְּקָרוֹב:

דָּגוּל הוּא· הָדוּר הוּא· יִבְנֶה בֵיתוֹ בְּקָרוֹב· בִּמְהֵרָה· בִּמְהֵרָה· בִּימֵינוּ· בְּקָרוֹב· אֵל בְּנֵה· אֵל בְּנֵה· בְּנֵה בֵיתְךָ בְּקָרוֹב:

וָתִיק הוּא· זַכַּאי הוּא· יִבְנֶה בֵיתוֹ· בְּקָרוֹב· בִּמְהֵרָה· בִּמְהֵרָה· בִּימֵינוּ· בְּקָרוֹב· אֵל בְּנֵה· אֵל בְּנֵה· בְּנֵה בֵיתְךָ בְּקָרוֹב:

חָסִיד הוּא· טָהוֹר הוּא· יִבְנֶה בֵיתוֹ· בְּקָרוֹב· בִּמְהֵרָה· בִּמְהֵרָה· בִּימֵינוּ· בְּקָרוֹב· אֵל בְּנֵה· אֵל בְּנֵה· בְּנֵה בֵיתְךָ בְּקָרוֹב:

יָחִיד הוּא· כַּבִּיר הוּא· יִבְנֶה בֵיתוֹ· בְּקָרוֹב· בִּמְהֵרָה· בִּמְהֵרָה· בִּימֵינוּ· בְּקָרוֹב· אֵל בְּנֵה· אֵל בְּנֵה· בְּנֵה בֵיתְךָ בְּקָרוֹב:

A-DEER HU

SOLO:
A-deer hu, a-deer hu.
Yiv-neh vey-so b'ko-rov.

CHORUS:
Bim-hey-roh, bim-hey-roh,
B'yo-mey-nu b'ko-rov.

SOLO:
CHORUS:
Eyl b'ney, Eyl b'ney
B'ney veys-cho b'ko-rov.

2
Bo-chur hu, go-dol hu.
Yiv-neh vey-so b'ko-rov.

3
Do-gul hu, ho-dur hu.
Yiv-neh vey-so b'ko-rov.

4
Vo-sik hu, za-kay hu.
Yiv-neh vey-so b'ko-rov.

5
Cho-sid hu, to-hor hu.
Yiv-neh vey-so b'ko-rov.

6
Yo-chid hu, ka-bir hu.
Yiv-neh vey-so b'ko-rov.

Chad Gad-ya

Chad gad-ya, Chad gad-ya
My father bought for two zuzim
Chad gad-ya, Chad gad-ya

Then came the cat that ate the kid,
my father bought for two zuzim,
Chad gad-ya, Chad gad-ya

Then came the dog and bit the cat,
that ate the kid,
my father bought for two zuzim.
Chad gad-ya, Chad gad-ya

Then came the stick and beat the dog,
that bit the cat, that ate the kid,
my father bought for two zuzim,
Chad gad-ya, Chad gad-ya

Then came the fire and burned the stick,
that beat the dog, that bit the cat,
that ate the kid,
my father bought for two zuzim,
Chad gad-ya, Chad gad-ya

Then came the water which quenched the fire,
that burned the stick, that beat the dog,
that bit the cat, that ate the kid,
my father bought for two zuzim,
Chad gad-ya, Chad gad-ya

Then came the ox who drank the water,
that quenched the fire, that burned the stick,
that beat the dog, that bit the cat.
that ate the kid,
my father bought for two zuzim,
Chad gad-ya, Chad gad-ya

Then came the butcher who slaughtered the ox,
that drank the water, that quenched the fire,
that burned the stick, that beat the dog,
that bit the cat, that ate the kid,
my mother bought for two zuzim,
Chad gad-ya, Chad gad-ya

Then came the Angel of Death who killed the butcher,
who slaughtered the ox, that drank the water,
that quenched the fire, that burned the stick,
that beat the dog, that bit the cat,
that ate the kid,
my mother bought for two zuzim,
Chad gad-ya, Chad gad-ya

Then came The Holy One, blessed be S/He,
and destroyed the Angel of Death,
who killed the butcher, who slaughtered the ox,
that drank the water, that quenched the fire,
that burned the stick, that beat the dog,
that bit the cat, that ate the kid,
my mother bought for two zuzim,
CHAD GAD-YA, CHAD GAD-YA.

Name	Phone	Number of Spaces	Preferences (if any)		
Lorry Sorgmyr	524-1617	3	womyn	outdoors	
Marjie Siegel	522-1699	2	♀		
Jan Parent	284-8537	2	♀		
Paul Cahan	232-0760	1	Male	Nite	accessible, but takes an hr. - prefer bus trans.
Jen	347-2277	2 in an emergency!			
21, 22, 23					
GINNY REMEDI	442-4693	2	WOMEN		